THE SUBSTANCE OF THINGS HOPED FOR

We are writing this in Advent, the season of hope. No matter how things have gone with us personally of late, we Christians pluck up heart of grace each Advent. "Things will be better," we tell ourselves. "God, who has expended such enormous pains on us already, will not abandon the job of our salvation now."

People devoted to the sacred liturgy lift up their hearts, too. We have been given so much in recent years—things we should never have dared hope for a decade ago. A richly meaningful Holy Week—a mitigated Eucharistic fast—evening Mass—a vernacular Ritual—a simplified calendar and rubrics—detailed instruction on participation by the people—clarification of doctrine—approval and encouragement from the highest sources—ever-increasing popular understanding and acceptance of our aims. Are we greedy when we look for more? Or is it simply that we yearn to see the job done?

Some steps, we know, can be taken only slowly, as we are ready for them. Fundamental attitudes must be changed. There must be time for growth. But are there any steps for which we are now ready, and which might bring us measurably closer to the goal we seek? Steps which, indeed, if not taken might now bring the whole journey to a standstill?

It seems to us, deferring always with profound respect to the only competent Authority in these matters, that three concessions would be most helpful now: (1) a permissive use of English in the Mass of the Catechumens and for what follows the Communion; (2) the option of English in the Breviary; (3) a revision of the Breviary which would make only Matins (as meditative reading) Lauds (as morning prayer), and Vespers (as evening prayer) of obligation. For these we hope in the Advent of our restored liturgy.

Liturgy

BULLETIN OF THE LITURGICAL CONFERENCE

VOL. 6, NO. 1 | 3428 9TH STREET, N.E., WASHINGTON 17, D. C. | JANUARY, 1961

GRADUATE THEOLOGICAL UNION 1962

THE BEST AUDIENCE IN THE WORLD

LITURGICAL PROGRAMS FOR THE SISTERS

"The best audience in the world!" remarked one priest after he had finished an address to Sisters. It would certainly be difficult to find listeners more eager, attentive, intelligent, and charitable (sometimes to the point of long-suffering) than religious women of our time. No need to render them benevolent, attentive, and docile, as the old manuals of rhetoric advised; all one need do is begin to talk about God, or the spiritual life, or ways of spreading the Kingdom, and there is instant, rapt attention, profound appreciation, and whole-souled effort to profit by what is said.

Sisters have contributed enormously to the liturgical apostolate in this part of the world. They have written books and articles both learned and popular, given lectures and presided over group discussions, taught the liturgy to classes on every level, thrown open their schools and institutions to meetings, lectures, conventions. Many communities have gallantly given up traditional prayer-customs and devotional practices in order to begin dialogue and sung Mass or the recitation of the breviary. They have cheerfully sent representatives long distances to national and regional Liturgical Weeks and supported with alacrity the national Conference as well as regional and local promotional committees.

With all this, the Sisters are eager to learn more about the Liturgy, and especially how they may live their religious lives in its sacred context. What they learn they will of course teach, in classrooms, in hospitals, and through their thousand other contacts. In this way, it is true, they become the most potent allies of diocesan liturgical commissions. But they are bound by their profession to seek holiness for themselves first of all, and to orient their striving to the mind and desire of the Church in our day. Any assistance given them—and no group, surely, has a prior claim to assistance—should have this primary direction.

THE BOSTON PROGRAMS

One method of giving liturgical instruction which the Sisters themselves have found helpful is now in its fifth year. A series of programs (lectures, chiefly, with some demonstrations) has been presented

continued on page 2

SPECIAL HOLY WEEK OFFER

We call attention once more to *The Great Sabbath Rest,* a small pamphlet by Father Damasus Winzen, O.S.B., which, with historical notes, gives a rich explanation of the place and meaning of Holy Saturday in the revised Holy Week Order. Many—if not most—of our people still lack a real appreciation of this day. The pamphlet may be obtained at 15 cents (10 cents for orders of 25 or more copies) from the Publications Office, The Liturgical Conference, Elsberry, Missouri. In fact, we are eager to continue the education of Catholics in the meaning of Holy Week, and therefore make a package offer of the following:

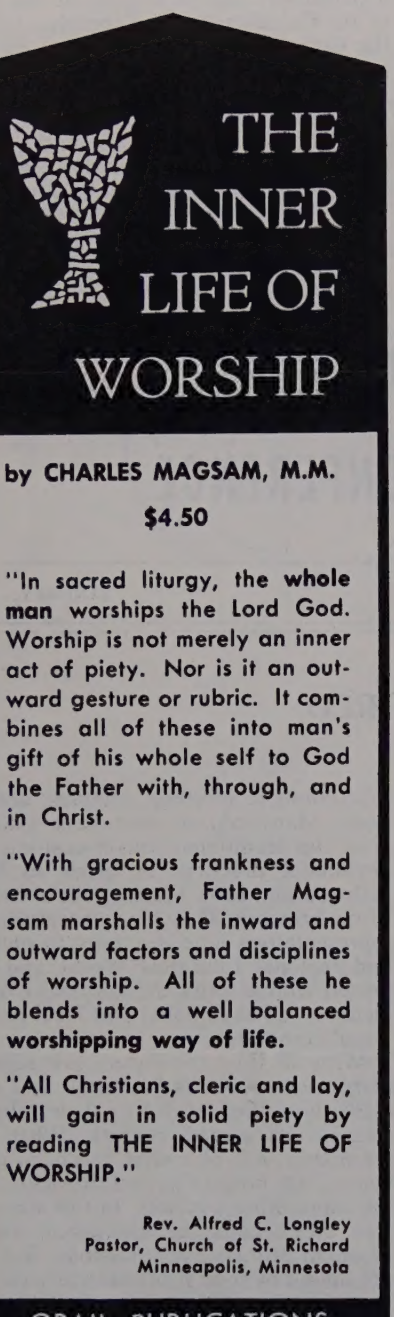
The 1952 (Cleveland) Proceedings: *The Easter Vigil* (price $2.00).

The 1956 (London) Proceedings: *The People's Participation and Holy Week* (price $2.00).

The Restored Holy Week Rites (116-page booklet), seminar at Notre Dame (price 90 cents).

The Great Sabbath Rest (price 15 cents).

The whole package for $3.00, if ordered before March 15. Useful material this year, next year, any year.



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THE BEST AUDIENCE IN THE WORLD

continued from page 1

in Boston by the Sacramental Apostolate of that Archdiocese. There are two series, actually: one in Milton for the Sisters of St. Joseph and several neighboring communities, the other in Methuen for all the communities in the northern section of the Archdiocese. The lecturers, more than sixty in number, have been priests, sisters, and laypeople. Most of these have been local people, but occasionally they have come from a considerable distance. The programs run from two to four on Sunday afternoons —three before and three after Christmas, a month apart. The chairman, besides introducing the topic of the day and the speakers, usually comments on the liturgical feast or season and discusses items of liturgical news such as decrees from Rome or new books or conventions at which most of the audience could not be present. The program is interrupted at the half-way mark for relaxation and to collect questions which the lecturers try to answer; it is never permitted to go beyond four o'clock, so that the Sisters have an opportunity to meet one another and still reach home in time for supper. Over the years, attendance at the Milton meeting has ranged between five and seven hundred; at the Methuen meeting between two and three hundred. The topics discussed have been the following:

First Year

Fundamentals:

1. The Christian life, the life of grace
2. The place of Religious in the Mystical Body
3. Active participation in the Liturgy by Religious
4. Holy Scripture and the Liturgy
5. Music at the service of the Liturgy
6. The papal directives on the Liturgy

The Mass:

1. The Religious speak to God (to the Collect)
2. God speaks to the Religious (the Epistles)
3. God speaks to the Religious (the Gospels)
4. The Religious give to God (the Offertory)
5. The Religious give to God (the Canon)
6. God gives to the Religious (the Communion)

The Liturgical Year:

1. "To Him be glory and honor" (Christ the King, All Saints, All Souls)
2. "The day of the Lord, when He will come" (Advent)
3. "In Christ you have become rich" (Christmas, Epiphany)
4. "You have one teacher, Christ" (Lent)
5. "We can claim a great high priest, Jesus the Son of God" (Passiontide)
6. "Christ crucified, buried, risen" (Holy Week, Easter)

Second Year

The Sacraments:

1. The Eucharist at the center of the religious life
2. The Eucharist, the Sacrifice of the Church
3. The Eucharist as source of grace *("mens impletur gratia")*
4. The Eucharist as memorial *("recoo… tur memoria passionis ejus")*
5. The Eucharist as pledge of lif… *("futurae gloriae nobis pignus datur…*
6. Baptism as grafting on the Vine; th… Christian fellowship
7. The baptismal character: capacity f… worship
8. Baptism as dying and rising wit… Christ
9. Confirmation: adulthood in Christ
10. Penance: the sacrament of recon… ciliation
11. Penance: the source of pardon an… peace
12. Anointing for glory
13. Heaven
14. The character of Holy Orders
15. The religious profession
16. The sacrament of matrimony
17. Radiation of the Liturgy into th… home

Third Year

The Influence of the Liturgy on the Socia… Apostolate:

I. What is a Christian?
(1) The Christian as described in th… Gospels and by St. Paul
(2) The creation of the new man b… baptism, confirmation, the Eucharist
(3) The modern emphasis (in and out o… the Church) on community

II. What does a Christian do?
(1) He worships God
(a) The idea of worship and its historica… Christian development; worship in th… twentieth century
(b) Religious life as an act of worship
(c) Worship the vocation of the Christian… layman
(2) He loves men
(a) Fraternal charity as participation in… God's love for men
(b) Christian charity through the… centuries
(c) The religious life as an act of fratern… nal charity
(d) The enormous scope of fraterna… charity today:
(i) Educating the young
(ii) Caring for the sick
(iii) Relief of the poor
(iv) Slum clearance and housing, met… ropolitan planning
(v) Relations with men of good will… for civic welfare; attitude toward non-… Catholics generally
(e) The importance of changing social… institutions to a Christian pattern
(f) The development and use of lay… generosity
(g) The connection between worship and… fraternal charity as the relation between… contemplation and action in the lives of… most modern religious.

Fourth Year

1. Scriptural and liturgical acclamations to… Christ the King

continued on page 15

LITURGY
Bulletin of the Liturgical Conference

Editor: Rev. William J. Leonard, S.J.
Boston College, Boston 67, Mass.

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NEWS AROUND THE COUNTRY

MURRAY McCance (54 Hiawatha Street, St. Thomas, Ontario) makes "sacred vestments in the classical tradition," and we are filing in our notes the excellent "news letters" he sends to his clientele. Lucid, informative, and sparkling, they make us think sadly of the usual "commercial," with its weak bid for our interest and its pretense to offer the VERY thing we need. Sample of the McCance approach: "What should be aimed at in a vestment? If we've been dodging the question for so long, it is because it is such a touchy one. If not the chasuble of St. Edmund, or St. Charles Borromeo, or St. Thomas of Canterbury, then whose? And, if neither the conical, Gothic, sandwich-board, nor fiddle-back, then what? As we see it, you have got to find your foundation in the liturgy. The man at the altar is only important because he shares in the priesthood of Christ. There is only one Priest, and it is that Priest, in symbol, and no other, who has got to be made to walk out of every sacristy in the world each morning, and ascend the steps of every altar in the world, to offer His one Sacrifice. Old or young, tall or short, slight or stout, the man at the altar must have something done to him in order to make him look his tremendous part. Now it surely follows that personal adornment is out. You may make his costume as magnificent as you like, but you must not make *him* magnificent; you may make it original if you can, but not as if by his invention; it must reflect perfect taste, but never his personal taste. An anonymous figure, that is what is wanted. Anonymous, but not insignificant. It is the office, the power, the function, that we must array, so to speak, not the man who happens to hold it. . . ."

ALREADY the holder of awards from the National Association for the Blind and the Massachusetts Rehabilitation Association, Father Thomas Carroll, former President of the Conference, received in October the annual award of the National Rehabilitation Association for his "noteworthy development and imaginative administration of an adjustment center for the blind, for his special techniques in training rehabilitation personnel, and for speeches and writings designed to give better understanding of the blind."

FAMILIAR and gratefully recognized names come up in the announcement from Pittsburgh that Bishop Wright has appointed a diocesan Liturgical Commission, part of whose function will be "to perpetuate and intensify the spirit and lessons of the 1960 Liturgical Week." Chairman of the commission is Monsignor Andrew Pauley; its secretary is Monsignor Jacob Shinar.

PREPARED for by a series of sermons during November and by workshops for priests and lay commentators, a systematic practice of participation by the congregation in the Mass began in the Diocese of Buffalo on the First Sunday of Advent. In his letter to the clergy which set the program in motion, Bishop Joseph A. Burke said that he felt the time had come to apply the papal directives on participation "to all our people."

COVERAGE of the entire diocese of London, Ontario, was effected by two study days held east and west in October. Most of the 400 delegates from the parishes were laypeople, who manifested keen interest. Monsignor Joseph Feeney, of our Advisory Council, played an important part in th meetings, which were organized with th permission of Bishop John C. Cody, also c our Advisory Council.

ANOTHER diocesan Liturgical Commissio has been appointed; Bishop Victor Reed c Oklahoma City and Tulsa named fourtee priests whose immediate work will be t prepare for Liturgical Week in 1961, to b held in Oklahoma City, but who will act a a permanent advisory body. Father Josep Mazaika is chairman.

FIRST announcement to hand about 196 summer programs on the liturgy is that c the Liturgical Workshop at Trinity Colleg Burlington, Vermont. Courses will be give in Bible and Liturgy, History of the Mass Catechetics and Liturgy, the Chant. Well known instructors include Father Gerald Ellard, S.J., Sister M. Francille, C.S.J. Father Edward Sutfin. For notices and bro chure write Sister M. Joan, R.S.M., Sacre Heart Convent, Barre, Vermont.

SPONSORED by the New England Regiona Committee of the Conference, a Study Da was held in Providence, Rhode Island, o the day after Thanksgiving. Some 300 dele gates were expected; over two thousan registered. Bishop Russell McVinney pre sided at the morning session, at which Father Benedict Ehmann and Father Fred erick McManus were the speakers. Specia sessions for priests, religious, seminarians lay organizations, college teachers and stu dents, catechists, and musicians filled th afternoon. A dialogue Mass was offered b Monsignor Arthur Sullivan at 5:00 p. m and at the evening session, when Auxiliar

continued on page

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NEWS AROUND THE COUNTRY

continued from page 4

Bishop Thomas F. Maloney presided, the speakers were Father Francis Weiser, S.J., Mrs. Mary Perkins Ryan, and Father Ehmann. Father Francis McDonough, Chairman of the New England Regional Committee, acted as chairman for all sessions. Father Joseph P. Henry of Providence was the efficient organizer and coordinator of the day's activities.

SEMINARIANS who attended Liturgical Week last summer in Pittsburgh have been sent a questionnaire asking for their opinions about the program of the Week, especially as regards the sessions for Seminarians. If any have been overlooked, will they kindly send their impressions to Father Francis McDonough, St. Catherine's Church, Shelburne, Vermont, who was appointed by the Board of Directors to coordinate and assist in the activities of the Seminarians during next summer's Liturgical Week?

SUNDAY Masses in St. Louis must be scheduled at least ninety minutes apart, with the latest at twelve noon, according to any NC dispatch reporting the new synodal regulations of the Archdiocese of St. Louis. The new regulations mention the parish parking lot problem by name, and also call attention to the great increase in communicants at Sunday Masses since Pope Pius XII relaxed Eucharistic fasting rules in March, 1957. Among other decisions of the synod was one permitting a priest to offer two Masses on many days of the year. Bination is now allowed whenever a priest must offer a wedding Mass, a funeral Mass, a Mass in a convent chapel to renew the Sacred Species, or on First Fridays. Until now, it was sometimes necessary for the parish Mass to be omitted on such occasions.

ST. PAUL'S archdiocesan newspaper, the *Catholic Bulletin*, reported in December the results of a questionnaire addressed to 311 pastors in the dioceses of St. Paul and New Ulm. "Many pastors said they will continue their efforts to increase their parishioners' vocal participation in the liturgy. The 190 replies received indicated that they have had modest success in introducing the dialog Mass. Now most of these pastors want to perfect the vocal responses they now employ and introduce other means of lay participation, such as singing at Mass. Three of every four pastors in the Diocese of New Ulm who replied said they will try to increase lay participation. Two-thirds of the respondents in the St. Paul archdiocese whose churches are located outside the metropolitan areas also said they are interested in furthering lay participation. Within the Twin Cities and their suburbs, the expressed desire to further the dialog Mass was not so great. Half the pastors who replied said they would seek increased participation in the future. A few responses showed a sense of frustration: 'We tried to have our congregation participate in answering the simplest responses and reciting the *Pater Noster* with the celebrant. After six weeks we gave it up,' wrote one Minneapolis pastor. 'It was a source of distraction rather than a help to devotion.' Another pastor tersely remarked: 'It is not advisable to turn the semon time into a Latin class.' Eight pastors said their people would cooperate better if the responses were in English. One pastor in a low-income area answered that his parishioners 'can scarcely read English, much less Latin.' A large segment of the pastors replying have had only limited success, but will keep trying. 'Thus far I must admit my efforts have failed,' wrote one. 'For the future I intend to work with the school children, since the grownups are not at all interested.' The majority of pastors have not only experienced some success but plan to go further. Pastors of many parishes where dialog Masses are offered regularly are planning to inaugurate congregationally sung Masses. Perhaps the best summation of future plans is given by Monsignor Raymond Rutkowski, who introduced the dialog and congregationally sung Masses to his Presentation Parish in St. Paul fourteen years ago. 'It is our plan to continue developing the people regarding the whole aspect of worship,' he wrote. 'They can only do well that which they are taught to understand. This is an unending process. The instruction becomes more necessary as the people are asked to take a greater part in the Mass and sacraments and prayers of the Church. The Mass and sacraments are there in all their power, but there is need to help the people recognize them and react to them more fittingly.'

FATHER Henry A. Atwell, Editor of the *Courier-Journal* of Rochester, New York, writes (in the *Blessed Therese Couderc Bulletin* for December, 1960): "From our vantage point at mid-century we can now see two developments in Church history which have greatly enriched the spiritual life of the Catholic people—the liturgical move-

continued on page 15

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It is to be noted that our membership corresponds with the calendar year, so that rly in 1961 all except the life members will be invited to renew their membership support of the rapidly expanding efforts of the Liturgical Conference.

We apologize for any inaccuracies or omissions, and ask that such be called to ur attention.

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ountain View	G	Rev. Pierre Calegari, SS
	G	James M. Hoffman
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ai	G	Hospitaller Order of St. John of God
ange	G	Sister M. Emmaline
	S	St. Joseph College
lo Alto	G	Rev. Adolph D. Anderson
	G	Rev. John E. Meehan
sadena	G	Sisters of Saint Joseph
aluma	G	Rev. Iginio P. Fontana
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San Mateo	G	Rev. Peter J. Sammon
Santa Rosa	G	Mother Joan of Arc
	G	Sister John Joseph
Saratoga	G	Sister Joseph Marie, SND
Sierre Madre	G	Sister M. Olivet
Studio City	L	Bill Von der Ahe
Torrance	S	Nativity Convent
Vallejo	G	Thomas F. Loftus
Vina	S	Abbey of New Clairvaux

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Colo. Springs	G	Rev. Walter R. Jaeger
	L	Rev. John H. LePenske
	G	Sr. Maria Teresa, SC
	S	Rev. John Molitor
	L	Rev. Duane Theobald
Fleming	G	Rev. James Purfield
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Pueblo	G	Rev. Aidan Colloty, OFM
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Darien	G	Miss Katherine B. Neilson
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	G	Rev. Mother Mary Laura, CSSF
Fairfield	G	Miss Mary Katona
	G	Rev. Mr. Donald Turlick
Hartford	G	Sr. Mary Amelia, CSSF
	G	Sr. Mary Aubert, RSM
	S	Rev. John J. Bevins
	L	Dr. Hester B. Curtis
New Canaan	S	Rev. Arthur E. Norton
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Newtown	G	Rev. Peter A. DeMarco
Norwalk	G	Rev. James K. Healy, CSSp.
	G	Rev. Robert N. Roach, CSSp.
Pomfret Center	G	Rev. John Callanan, SJ
Putnam	G	Sisters of the Immaculate Conception of the Blessed Virgin Mary
Sharon	S	Dr. George A. Fowler
	G	Rev. Raymond F. Kernick
Stafford Springs	G	Rev. Richard O. Fontaine
Stamford	G	Sr. M. Imelda
Storrs	S	Rev. Anthony Kuzdal
Taftville	G	Rev. Raymond J. Jean
Thompsonville	L	Rev. Thomas F. Dennehy
Torrington	G	Rev. Mr. Carmel Ubaldi
Uncasville	G	Rev. Joseph V. King
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Waterbury	S	Rev. Thomas Ritucci
West Hartford	G	Sr. Mary Lucy
	G	Rev. Justin Mulcahy, CP
	G	Saint Joseph College Library
Willimantis	S	Rev. Roger M. Comtois

Delaware

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Wilmington	S	Rev. Gerald T. Haugh
	G	Rev. James A. Peterman
	G	Rev. Joachim B. Schweitzer, OSB
	S	Very Rev. Msgr. Paul J. Taggart

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	G	Rev. Charles F. Ward
North Miami	G	Rev. James X. Henry
Orlando	G	Rev. J. N. Hardy
Palm Beach	L	Miss Ellemay Horan
St. Augustine	G	Rev. Terrell F. Solana
St. Leo	L	Rt. Rev. Marion Bowman, OSB
St. Petersburg	G	Gertrude Griffin
	G	Rev. William Weinheimer
Tampa	G	Rev. Robert E. Farmer

Georgia

Statesboro	S	Rev. John F. Loftus

Hawaii

Honolulu	G	Sr. Ann Francesca, SND
	G	Sister Mary, SND
	G	Rev. Francis G. Peterson

Idaho

Cottonwood	G	Mother M. Augustine, OSB

Illinois

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Aurora	L	Rt. Rev. Gerald Benkert, OSB
Barrington	G	Rev. Wm. A. Finnegan, SJ
Belleville	G	Sr. M. Elsa, SSND
	G	Rev. M. B. Haas
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	G	Rev. George M. Courtney
	G	Robert J. Cronin
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	G	Sr. Mary David, SND. de N.
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Highland	G	Rev. R. L. Meyer
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	S	Sr. M. Raphael, OSF
	G	Sr. M. Rose Agnes, OSF
	G	William H. Thompson
Kankakee	G	St. Teresa Convent
LaGrange Park	G	John E. Hefferan
	G	Sr. Miriam Rose, SCJ
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Libertyville	G	Dr. Alfred B. Hoss
	G	Rt. Rev. Harry C. Koenig
Lombard	S	Dr. & Mrs. T. A. Paulus
Mendota	G	Rev. Paul Hettinger
Momence	G	Rev. Edward Nugent
Mundelein	G	Francis Baiocohi
	G	Mr. Jim Brinks
	G	Francis Q. Kub
	G	James M. Sharkey
	G	Ronald Trojcak
	G	James D. White
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Mt. Carmel	G	Rev. Walter Barr
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Odell	G	Sr. M. Ann Regina, OP
Okawville	L	Rev. Edwin H. Kastner
Ottawa	G	Rev. William Schumacher
Peoria	S	Rev. E. Higgins
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Peru	S	Rt. Rev. Lawrence Vohs, OSB
Pinckneyville	G	Richard G. Moh
Prairie du Rocher	S	Rev. Theodore Siekmann
Quincy	G	Rev. Fr. Jovian Lang, OFM
Ruma (Red Bud)	S	Mother M. Catherine, Ad PPS
	G	Rev. Leo S. Reinhardt
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River Forest	S	Sr. M. Amelia, OP
	G	Rev. Francis J. Gill
	G	Sr. M. Juliette, OP
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	S	Rosary College Guild
Rockford	S	Rev. Paul E. Fry
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So. Wilmington	L	Rev. John C. Jerbi
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	L	Rev. L. H. Wiskirchen
Sterling	G	Rev. F. J. Bonnike
	G	Mrs. Tim Sullivan
Summit	G	Frank M. Foran
Taylorville	G	Sister Superior (St. Vincent Memorial Hosp.)
Techny	L	Missionary Sisters, Servants of The Holy Ghost
Teutopolis	G	Rev. Louis B. Antl, OFM
	G	Rev. George Nell
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	S	Sarah Marquardt
Warren	G	Rev. William H. Regnier
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Brazil	G	Rev. Paul A. Dooley
Bremen	S	Rev. Ralph Larson
Crown Point	G	Rev. Hermes Kreilkamp, OFM Cap.
Donaldson	S	Sr. M. Lorenza, PHJC
Evansville	G	Sr. Mary Gabriel, OSF
Fort Wayne	S	Rev. Lawrence J. Fettig
	G	Rev. Dennis A. Geaney, OSA
	L	Very Rev. Benno Mischke, OSC
	G	Rev. James J. O'Connor
	G	Rev. Daniel E. Peil
	L	The Most Rev. Leo A. Pursley, D.D.
	G	Very Rev. Msgr. John H. Reed
	G	Sr. M. Vitales, PHJC
Gary	G	Rev. Vincent Lengerich
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	L	Rev. Fred J. Westendorf
Highland	S	Rev. John F. Minnich
Huntington	G	Mother Cecilia
	S	Paul A. Manoski
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	G	Rev. Joseph D. Brokhage
	G	Michael A. Cesnik
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Kokomo	S	Rev. Francis J. Niesen
Lafayette	G	Rev. Joseph H. Voss
Lakeville	G	Miss Marie D. Kleinkoff
LaPorte	G	Rev. Eugene Hoffman
Lawrenceburg	G	Mrs. W. P. O'Shaughnessy
New Albany	G	Victor W. Soergel
Notre Dame	G	Mother M. Anna Regina
	G	Rev. R. V. Callen, SJ
	G	Mother M. Canisius
	G	Prof. Harold A. Foecke
	S	Jerome & Eleanor Judge
	S	Rev. Richard Kennedy, CSC
	G	Sr. Maria Assunta, CSC
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	G	The Library (St. Joseph's College)
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St. Meinrad	G	Dom Aurelius Boberek, OSB
	G	James Cain
	G	Olin Gentry, Jr.
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Cedar Rapids	S	Rev. Edgar Kurt
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	G	Rev. A. L. Conrad
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	G	Sr. M. Florence, OSB
	L	St. Benedict's Abbey
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Kansas City	S	Rt. Rev. Msgr. M. J. Price
Leavenworth	S	Rev. Adrian D. Lickteig, O. Carm.
Moline	S	Rev. Vincent Hogan
Paola	G	Mother M. Charles, OSU
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St. Marys	G	Rev. Everett Diederich, SJ
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Salina	G	Sr. M. Gabriella, CSJ
Spearville	S	Rt. Rev. Msgr. Arnold J. Weller
Topeka	G	Joseph Geist
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Walnut	S	Rev. Joseph G. Bartos
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	L	Saint Walburg Convent
	G	Melvina Schroder
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	S	Rev. Edwin J. Scherzer
	G	Rev. Carroll Stuhlmueller
	L	Ursuline Nuns
Ludlow	G	John P. Farrell
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aton Rouge	L	Rev. Aubry F. Osborn
ovington	S	Rt. Rev. Columban Thuis, OSB
aryville	S	Rev. Joseph C. Bentz
louma	G	Rev. W. J. Roeten
afayette	G	Rev. John E. Moran, CSSp.
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	L	Rev. Alexander O. Sigur
	L	Rev. Jude Speyrer
lew Orleans	G	James A. Burns
	S	V. Rev. Msgr. L. A. Caillouet
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	G	Rev. Ray P. Hebert
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	G	Rev. I. M. Roppolo
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	G	Elsie Mary Vulliet
Rosedale	G	Elizabeth Ann Franciol
	G	Albert E. Heine
t. Benedict	G	Rt. Rev. David Melancon, OSB
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mmitsburg	S	Martin J. Sleasmann, CM
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lagerstown	G	Edward James
chester	G	Rev. Joseph Kenney, CSSR
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Towson	G	William Warman, Jr.
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	G	Rev. Joseph Manning
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Auburn	G	Rev. Thomas F. Neary
Barre	G	Blessed Sacrament Fathers
Belmont	G	Theodore Marier
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Beverly Farms	G	Mrs. F. B. Madden
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	G	Rev. Francis X. Curran, SJ
	G	Rt. Rev. Joseph P. Donelan
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	S	Rev. Francis J. McDonnell
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	G	Mary P. Morini
	G	Mrs. Antonette Santora
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Fall River	G	Rev. Pierre Lachance, OP
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Hamilton	S	Rev. Lambert Yore
Haverhill	G	Rev. Albert Chabot, SM
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Malden	S	Rev. Daniel A. Hart
Millville	G	Mary M. Harrington
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	G	Mother Swift, RCE
Monson	S	Mrs. Wm. J. Newland
Natick	S	Very Rev. Roger Roy, OMI
Newton	G	Rev. Daniel J. Barrett
	S	Rt. Rev. Walter J. Furlong
	G	Sr. M. Jose, CSJ
Newton Centre	G	Mrs. Mary A. Bullock
Newtonville	G	Wm. F. Wingard
No. Andover	S	Rev. Thomas F. P. Walsh
Northbridge	L	Rev. Timothee R. Rondeau
N. Cambridge	G	Rev. Thomas J. Williams
Orange	G	Rev. Neal E. Smith
Paxton	G	Sr. Irene Marie
Peabody	G	Louise Laitinen
	G	Miss Cordelia E. Sheehan
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Quincy	L	Mrs. John J. Halpin
	G	Sr. M. Margretta
	S	Very Rev. Msgr. Arthur J. Riley
Randolph	G	Rev. Alfred E. Finn
Roslindale	G	Sr. M. Aloysius, CSJ
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Roxbury	S	Rev. Albert W. Low
Rutland Heights	G	Miss Mary E. Horner
Salem	S	Ann Carroll
Shrewsbury	G	Mrs. John F. Britton
	S	Rev. Bernard E. Gilgun
	S	Rev. Edward W. Lynch
	G	Mrs. Catherine Sullivan
S. Boston	G	Sisters of Charity of Nazareth
South Weymouth	S	Rev. Mark L. Noonan
Spencer	G	Miss Evangeline Goddard
Springfield	G	Richard E. Wellette
Sterling Jct.	G	Mrs. Henry Broderick
Tyngsboro	G	Sisters of Notre Dame
Waltham	G	Rev. James P. Byrne
Westboro	G	Miss Octavia Ratte
Westminster	G	Mrs. James T. Grant
West Newton	L	William F. Ryan
Weston	G	Sr. M. Francille, CSJ
	G	Rev. James L. Monks, SJ
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Westwood	G	Mrs. Joseph F. White
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Winchester	G	Sisters of St. Joseph
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	G	Raymond J. Lenahan
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Sauk Rapids	G	Mother Mary Terese, OSC
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	G	Frater Edwin Geers, SVD
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Yazoo City	S	St. Mary's Church

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Bloomsdale	G	Rev. F. G. Wieberg
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Carthage	G	Rev. Carl Becherer, OMI
Centralia	G	Rev. W. D. Savage
Charleston	S	Rt. Rev. Msgr. Charles P. Schmitt
Conception	S	Rev. Maur Burbach, OSB
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	G	Donald P. Rusch
	G	Very Rev. Bede Scholz, OSB
Crystal City	G	Rev. E. J. Deutschmann
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Elsberry	S	Rev. A. F. Wilmes
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Parkville	G	Rev. John P. Cole
Pevely	G	Very Rev. Wilfrid Tunink, OSB
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	G	Christopher S. Tenley
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	G	Sister Mary Fidelis
	G	Mother Gonzaga, OSF
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Syosset	G	Mother Mary Leocadia
Syracuse	L	Rev. Joseph M. Champlin
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	G	Rev. William J. Durkin
	S	Most Rev. Leo F. Dworschak, DD
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Jamestown	G	Rev. Robert Benson
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	L	Mildred McCabe
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	G	Michael McDonough
	G	Daniel D. McKenzie
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	S	Rev. Robert Mick
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	S	Mother Mary of St. Alphonsus
	G	Rev. Donald E. Roby
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thington	G	Eugene Kelly, Jr.
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oming	G	Sisters of Notre Dame
ngstown	G	Sr. Mary Evelyn Croell
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	G	C. Holmes Wolfe, Jr.
	L	Most Rev. John J. Wright, D.D.
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Portage	G	Gertrude E. Stefanko
St. Mary's	G	Mrs. G. B. Straub
Scranton	G	Sr. Cecilia Marie
	S	Rev. Cletus Dawson, CP
	G	Sr. M. Lucretia, IHM
	G	Rev. W. H. Osterle, SJ
	G	Rev. James F. Smurl
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Tarentum	G	Rev. Roy G. Getty
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Villa Maria	G	Sr. Rosanna
Washington	G	Rev. Edward M. Bryce
	G	Miss Angela Lonsway
	G	Miss Frances S. O'Neil
	S	Very Rev. Charles Owen Rice
Wernersville	G	Novitiate of St. Isaac Jogues
Wilkes-Barre	G	Rev. Paul Baier
	G	Rev. Terrence Cauley, OFM
	G	Rev. James J. Doyle, CSC
	G	Sr. M. Hilary, RSM
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Williamsport	G	Edward A. J. Danneker
York	S	Rev. Joseph A. Bradley
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East Providence	G	Rev. Joseph P. Henry
Edgewood	G	Rev. J. C. McAlear
Narragansett	G	Rt. Rev. Msgr. Edmund J. Brock
	G	Brother Charles Henry
Newport	G	Ade Bethune
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Pawtucket	G	Rev. Joseph P. Heaney
Providence	G	Rev. Norman Leboeuf
	G	Mother Marie Edward
	G	Sr. St. Philippa, CND
	G	Rev. Raymond L. Tetrault
Warwick	L	Rev. Raymond M. Kelly
West Warwick	G	Rev. Anthony D. Iwuc
Woonsocket	G	Rev. Vincent J. Bartolini
	G	Rev. Gerard O. Sabourin

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Taylors	G	William Jenkins
Walterboro	S	Rev. R. F. Aiken
	G	Maryknoll Sisters

South Dakota

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Elkton	G	Rev. Louis J. Miller
Ipswich	S	Rev. Clarence W. Trautner
Marvin	S	Rt. Rev. Gilbert Hess, OSB
Montrose	G	Rev. Paul F. Anderson
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Yankton	L	Sacred Heart Convent

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Alcoa	G	Mr. & Mrs. Wm. A. Caldwell
Memphis	G	Mr. Dino Chiozza
Nachville	G	Rev. Robert J. Hofstetter
	G	Rev. E. M. Kelly
Knoxville	G	Xavier Mankel
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Abilene	S	Rev. Gerald A. Hughes
Amarillo	G	Rt. Rev. Msgr. L. T. Matthiesen
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3. Praying the Psalms
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FIFTH YEAR

Toward a Theology of Woman

1. Woman in *Genesis*
2. Woman in the New Testament; Our Blessed Lady
3. Woman's share in the redemptive work of the Church
4. The single life as a transitional stage
5. The guidance of girls toward a religious vocation
6. The religious woman, her opportunities and problems
7. The vocation of marriage
8. The vocation to be wife and mother
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11. The single life as a permanent state
12. The guidance of girls to emotional maturity

NEWS AROUND THE COUNTRY

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ment and the retreat movement. Both trends began more than a hundred years ago. Both faced the hazards of every new venture; both were on the brink of obliteration but both survived to win papal approval and popular endorsement. Each movement also had a pioneer brave enough to chart the perilous course of a journey into a new world. The liturgical movement had its Dom Prosper Gueranger. The retreat movement had its Mother Therese Couderc. Both pioneers were born in the same country, France, and both in the same year, 1805. . . . History is eloquent proof that divine inspiration (drew) the Cenacle nuns to the 'source of the true Christian spirit'— the Eucharist and the Divine Office. . . . From this double source of spiritual strength, Cenacle nuns fulfill the condition voiced in the collect of their special Mass, *ut sic rectius orantes, Spiritus Sancti gratiis repleri mereamur,* which literally translated means, 'may we who pray better be worthy to receive the graces of the Holy Spirit.' The rich liturgical prayer life enables the nuns to deepen their own spiritual progress, to win the divine help needed to counsel and teach those who make their retreats at the Cenacle. This, undoubtedly, is the reason for the increasing success of the Cenacle apostolate."

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"AND ALSO
THY HOLY PEOPLE"

FROM THE SECRETARY'S DESK

IN OUR last issue the printer's devil inserted his tail between two of our paragraphs, with the unhappy result that our tribute to Father Reinhold's new book, *Bringing the Mass to the People* (Helicon Press, Baltimore 27, Maryland), became unintelligible. Perhaps the best way to make amends is to quote from Monsignor John S. Kennedy's long review of the book: "When one begins reading this book, one may think of it as radical in the sense of advocating extreme changes. But as one goes on reading, one perceives that it is radical in the sense of getting to the root of the matter. The reforms it presents would indeed bring the Mass to the people, and bring out plainly and effectively the structure and meaning of the Mass. That they would deprive the Mass of its sacred mystery, we doubt. Surely one must admire the author's insight, industry, and intrepidity. He has put into our hands matter for our study. Such study, interesting and even exhilarating in itself, will prepare us for developments in the Liturgy which are, in some measure, going to come."

HELICON is also bringing out, on January 10th, what many people are looking for at the moment: a commentary on the new Code of Rubrics which will go into effect with the New Year. It was written by our President, Father Frederick McManus, whose lucid and instructive answers to questions in *Worship* over the last two years have prepared us to expect a really helpful commentary. Mrs. Mary Perkins Ryan, whose hands have been busy with many timely books over the last twenty years—sometimes with and sometimes without a by-line—has now produced what she herself considers her best volume. It's called *Perspective for Renewal* (Collegeville, Minnesota: The Liturgical Press), and it ranges widely, not only over liturgical questions, but over the whole gamut of problems and opportunities facing the lay Christian in our time. Mrs. Ryan has been on our Board of Directors for many years.

THE CONFERENCE has been asked to cooperate in several capacities in the Music Workshop which will be conducted next June by the Music Department of the Catholic University of America. As in the past, Father Cletus Madsen will celebrate the daily morning Masses. Father Eugene Walsh will conduct a study group, which will meet every afternoon during the workshop, on "Music in the Parish Liturgical Program." Father Joseph Connolly will assist Father Walsh and give several lectures. Mr. Mannion will give the opening address to the entire group enrolled.

MANUFACTURERS, publishers, dealers who would like to exhibit at the 1961 Liturgical Week in Oklahoma City are urged to get in touch as soon as possible with the Exhibits Manager, Mr. Christopher J. Hoy, 8331 Kraay Avenue, Munster, Indiana.

AND THAT reminds us to tell you that the Oklahoma City Week will open with an evening session at eight o'clock on Monday, August 21st, and close with an evening session on the 24th. There will be an afternoon Mass at 5:00 for delegates who arrive a little early on the 21st. All the events of the Week, including the Masses, will be held in the air-conditioned Municipal Auditorium (capacity 6000).

ELSEWHERE in this issue you will have noticed an advertisement of the new "Altar and Home Pocket Missal." We have received a copy of the first issue (December, 1960) and are much taken by its design, its typography, its compactness, its price, its editorial matter. We are particularly charmed and pleased with the hope expressed by its Managing Editor, Father Hugh Tasch, O.S.B., that the Pocket Missal will not have too long a history ahead of it, on the ground that some day, as in early Christian times, Mass may again be celebrated without missals, cards, leaflets, hymn books, and other aids now indispensable. Meanwhile, of course, we are like the converts St. Peter wrote to: "You are children new-born, and all your craving must be for the soul's pure milk, that will nurture you into salvation, once you have tasted, as you surely have tasted, the goodness of the Lord." The list of editors and contributors to the first issue is star-studded; we remark especially that several of the Conference's officers are involved in the new venture: Father Maur Burbach, O.S.B., (the editor-in-chief), Monsignor Martin Hellriegel, Father Joseph Nolan. In accordance with Father Hugh's hopes, we wish the Pocket Missal not a long life but a most vigorous and influential one.

THE HIGHEST EVER

. . . but not nearly as high as we should be. That about says it as far as our membership is concerned. In 1959 we had 785 members in good standing; last year we counted 1840; our present list runs to 2380. (How many Catholics did you say there are in North America?)

An ambitious drive for new members will be conducted in January. If you sympathize with our aims (what twentieth-century Catholic doesn't?) and if you want to see them realized fairly soon (i.e., while you yourself are around to enjoy them), please give us the practical support of your membership—now.

All the efforts of our Central Office staff during the past month have been put into a thorough check of the list we publish herewith. We devoutly hope that no one has been overlooked, but we know from sad experience that human efforts are fallible. Please correct us (at the address below) if we have slipped up, and we shall gladly make amends in our next issue.

Life membership (individuals only) ..... contribution of $100.00 or more

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